2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

From Ka-ka-t'ang the trail follows high above the stream, but descends now and again to its bed. It is in places washed out and narrowed by projecting boulders, so that the loads have to be lifted from the saddles, and carried across on their frames sideways. On this stretch it is best to follow the Tibetan custom of tying the loads directly to a saddle, rather than the Yünnanese custom of having a wooden saddle-frame which can be lifted off the saddle and rested on the ground.

A-nu-ndo hamlet. — After a march of 30 li we pass the small Tibetan hamlet of A-nu-ndo the Chinese A-nan-to 阿南多 (H-M., Anadon, MAJ. D., A-nan-tu). On the steep hill-sides cultivation is carried on, the principal crops being maize, millet, beans and tobacco, the leaves of the latter are tied to strings which are stretched under the eaves of the houses to dry. The trail follows the river in a north-westerly direction; the ravine becomes narrower and, about 15 li beyond A-nu-ndo, which is on the west bank, another stream joins the main stream we have been following. Major Davies places his A-nan-tu at the bend of the river where it flows west into the Mekong and receives the affluent just mentioned. This, however, is not so. The bend is 15 li north of A-nu-ndo.

The trail leads on down the spur separating the two streams and follows up the affluent from the east for a few hundred yards, crosses it over a bridge and follows the steep, rocky mountain slopes composed of slate, shale and sandstone. To the east, high cliffs with rugged peaks rise several thousand feet into the sky. We follow the main stream, augmented by the affluent, down a narrow gorge with steep, overhanging sandstone walls, a short distance beyond which the stream enters the Mekong.

Ho-chiang-ch'iao on the Mekong. — At the mouth of the stream is situated the hamlet of Ho-chiang-ch'iao 合江橋, and, one li beyond, the first single-rope bridge spans the Mekong. The bridge consists of one bamboo rope evenly suspended but sagging in the middle. A short distance beyond this bridge on the east bank of the Mekong is the hamlet Pei-ch'i-ts'un 北洋村 (H-M., Betjihsün) above which the river makes a curve at the foot of a high peak. The trail soon descends to near the water's edge, passes a huge rapid and climbs again to below the village of Lao-ch'ing-ku 老慶古, situated on a prominent bluff. Here maize is the principal crop. At the mouth of a narrow ravine, along the banks of a tributary of clear, bluish water debouching from the west into the Mekong, is the hamlet of Lao-ch'ang 老廠. Here two rope bridges span the Mekong. A few li beyond, after having passed through walnut and chestnut groves, we reach the most forlorn of all villages, Hsiao-wei-hsi 小維西 (Small Wei-hsi), the acme of neglect. At this village is a Catholic church in charge of a Chinese priest. Elevation of Hsiao-wei-hsi 6,400 feet, and a distance of 90 li from Ka-ka-t'ang.

Here the Mekong valley is inhabited by a tribe called the La-mao jen 剌毛人 (La-mao), besides Mo-so and Chinese. The *Yün-nan T'ung-chih* writes Tz'u-mao 剌毛, and has the following to say in ch. 202, p. 22b, "They dwell on the banks of the Lan-ts'ang Chiang; they delight to live near the

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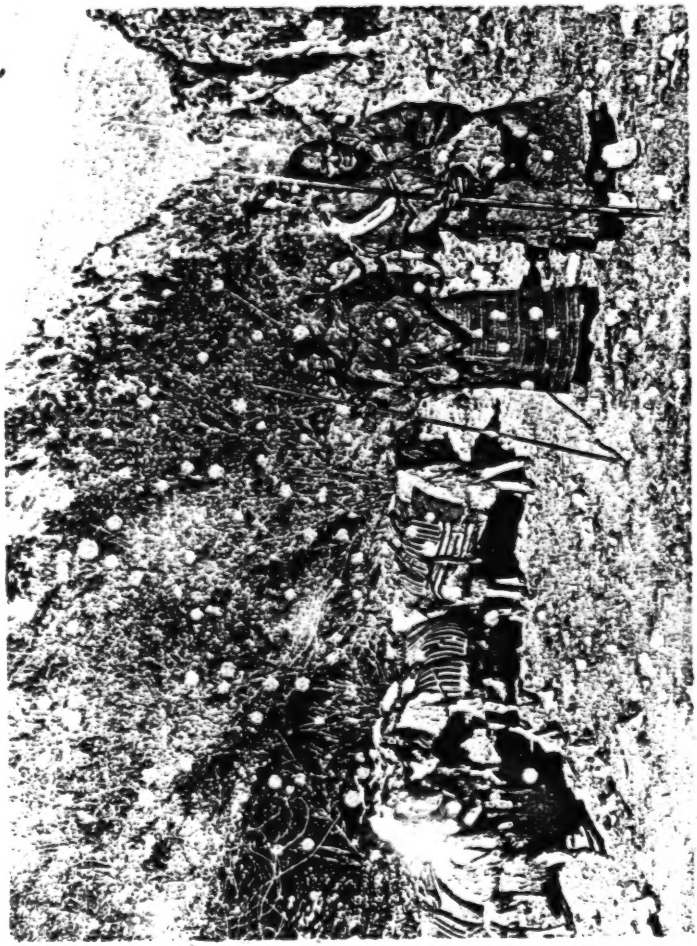

(Courtesy Nat. Geog. Soc.)

PLATE 176. — TIBETAN WOMEN PILGRIMS

Women are especially religious, and nuns often perform continuous pilgrimages around the Kha-wa-kar-po Range. Sheep loaded with *tsamba* serve as pack animals, as the Do-kar La trail is not negotiable for mules or horses.

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769 Ancestor worship is institutionalized to an amazing extent. Not only the very large and wealthy families and clans but also the ordinary well-to-do ones have a separate ancestral temple. All go to great lengths and expenses to ensure good sites for family graveyards according to geomancy. In order to make sure that the fortune of the family will be on the up all the time it is the custom to change graveyards to new sites when the old ones have become suspect. Old imperial honors granted from Peking have been and are still highly valued. Walking through the town and its villages one comes upon numerous plaques of honor on the portals to many family homes.

249 Not many years ago, before the advent of the power of the Central Government into the province, opium growing was general. George B. Cressey prints in his book, China's Geographical Foundations (1934) a photograph showing "Fields of Opium Poppy Outside the Walls of Yunnanfu" (Kunming). This sight is no longer common today, especially in the more communicable parts. In the remoter interior of the province, the author has been told, opium is still being grown. Opium smoking is certainly very widespread everywhere in the province. Opium-growing in this town and its satellite villages was formerly the source of income for many families, and the trading of the commodity has enabled many families to become wealthy, indeed. The prohibition of its plantation has caused many small farmers to sigh about the passed "golden age," but has not prevented the wealthy families from making even more profit out of the now scarcer supply. These facts have at least been partly responsible for the wealth of West Town.

556 West Town contains a disporportionately large number of wealthy families. These families are not mere local stars. They are rather outstanding even in the larger provincial cities and in Kunming. One year ago the top of these families performed a funeral that lasted over two months and cost about one million national dollars. Even the lesser ones are also considerable. Soon after the fabulous funeral the wedding of the young master of a small one-room cloth store in the town cost ten thousand national dollars while the wages of laborers in the town were still about two or three dollars a day with board.

556 178 743 871 This wealth has perhaps given rise to the over-emphasis on the ancient ways as regards imperial honors, ancestor worship and sexual differences. But in recent years a few wealthy families have also supported in the town three schools, a hospital and a public library. The hospital has about twenty beds, one graduate nurse, two medical officers (both M.D.'s, one was trained in Peiping Union Medical College), a number of assistant nurses and a nursing training class. It has arrangement for free medicine and hospitalization for the poor. The schools are: one middle school, one primary school divided into two parts, and one normal school. The three schools combined have a total enrollment of about 1,400. The first and second schools are co-educational. The principal of the middle school is a local man who has studied in Ts'ing Hua University, Peiping.

Influences from Outside

491 ●492 205 Before the days of the Burma Road, motor transportation was scarcely known to this region and communication with Kunming took about two or three weeks one way. After the opening of the Burma Road the town was soon connected with the Road by a sort of badly constructed highway. But the principal mode of travelling is still pack horses and "chairs" (Hua Kan). Since about two years ago there has been a third-class post office receiving mail from Kunming once in two days.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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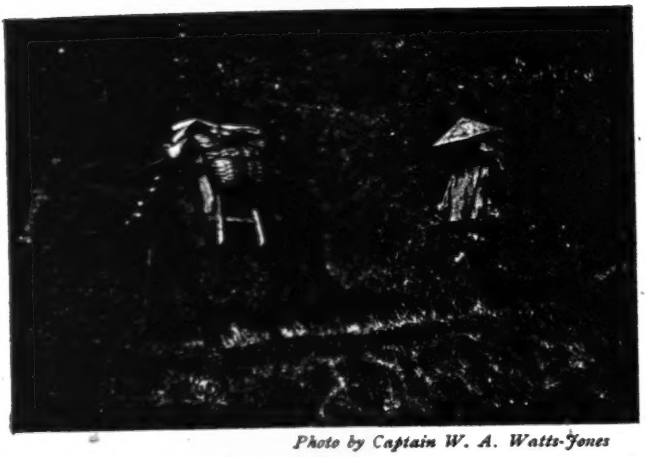

Photo by Captain W. A. Watts-Jones

A Yün-nan pack mule

Photo by Major G. C. Rigby

Plate I

[Face p. 2]